

"COMMUNISM AND COLOR"

Much thought is now being given to the attitude of the Negro toward Communism. Some of the leading minds of the country of both races are not unmindful of the situation and are making due appraisal. Discussing the Scottsboro case in an article in The Congregationalist, Miss Murry drew the attention of Dr. Geo. L. Cady, one of the leading Congregationalists of this country and an ardent friend of the Negro. After explaining the conducting of the Scottsboro case and upholding the stand taken by the National Association for the Advancement of Colored People, he deplored the entering of the Communist organization in the case. The main motive of the latter organization is to gain favor and adherents among the colored people. In this Dr. Cady states:

For Communism has a long settled program for winning the Negro to its cause. If you will go down on Union Square in my city you will find Communist orators there distributing literature wholly devoted to the Negro and his wrongs. They talk and write loudly, proclaiming that Communism knows no race or color and that the only real brotherhood is to be found among them. This is consistent with the international platform over the world.

Comparing this adept platform with the present mind of our people, the doctor reasoned accurately in the following thought:

At the same time the Negro has become sick of the discriminations in the Christian churches, not only in the South but in the North. I do not think he is to be blamed if he turns his back on the prevalent hypocrisy of our Christian churches, which too often proclaim the Fatherhood of God and cast the "nigger" outside. I often wonder how long I would have the courage to be a Christian under such treatment. There are enough Christian people in America to have long ago cast into the black past the wrongs which the Negro faces on every side.

What greater charge could be carried directly to the doors of the Christian churches. The changed attitude of the colored man can be charged to the disinterestedness of the Christian element, who with

no exceptions of course, join in the game of prejudice, segregation and possibly uphold lawless acts against him.

Terminating his article, Dr. Cady states:

The Communist would be a fool not to grasp that opportunity. And we are fools to put the opportunity in his hands. I could give you the names of Negro after Negro of the intelligensia who have repudiated the Church, if not Christianity itself—who were raised in our Christian schools and came up through the training of Christian families. We cannot shrug our shoulders at that fact. So sick and sore have they become after repeated defeats to secure their rights from those who have professed to be their friends, that it is no wonder that they are ready to turn to Communism. Desperate men are not logical. But if the present attitude of too large portion of the Christian church continues, how much longer can we say that the Negro Communist is not logical in choosing to side with those who have a definite program for Negro rights and back up their program by their works?

Tuscaloosa, Ala., News
October 8, 1933

MOBILE NEGROES WARN RACE FROM I. L. D. AGENTS

Modern Carpet-Baggers From North Make Negro Tool Of Communists

MOBILE Oct. 7—(Special)—Deploring racial tension in Alabama resulting from unspeakable crimes committed by a violent minority of the negro race incited by despicable white agents of communistic organizations, a group of representative negro citizens of Mobile have adopted resolutions calling upon all negroes within the state to unite wholeheartedly in opposition to these modern carpetbaggers from the north parading under the pseudonym of "The I. L. D."

The resolution follows in part: We deeply deplore the unusual

amount of racial friction which has developed within Alabama in recent years. We are led to believe that some of the present unrest and friction is due to the influence of certain outsiders under the name of communists—or some other high-sounding name.

We believe that paid agents are circulating literature among the negroes in certain sections of Alabama and inciting them to commit crime by spreading unwise, inflammatory doctrines among our people. Negroes have nothing to gain by following foolish propaganda; we have nothing to lose. The negro as a race is not criminally inclined, but he has been used as a tool by veil designers and evil designers and has been unduly influenced in the past.

We are urging our people not to listen to outside propaganda, and we plead for a spirit of patience, loyalty, tolerance, charity, sympathetic understanding, and helpful cooperation coupled with a strict observance of all laws.

Roanoke, Ala., Leader
October 25, 1933

NEGRO LEADERS MAKE A TIMELY APPEAL

A group of leading Negro citizens of Mobile met recently and discussed the relation of their race to crime. In the end they adopted a powerful resolution which should go far to sober the irresponsible elements in both races. It follows:

We deeply deplore the unusual amount of racial friction which has developed within Alabama in recent years. The large majority of the thoughtful negroes of this city and of this State have worked diligently with fair-minded white people to develop and cement a spirit of helpfulness, of understanding, of tolerance and of friendship between the races. It grieves us to find that all of the fine work of the past years which has been done by white leaders and negro leaders in Alabama is about to be destroyed because of ignorance, passion, prejudice and poverty. We must not permit any disruption of this splendid relationship to occur. No gulf of misunderstanding between the races shall be allowed at this time.

We are led to believe that some of the present unrest and friction is due to the influence of certain outsiders under the name of communists—or some other high-sounding name. We believe that paid agents

Negroes of Mobile Warn Their Race on Labor To Agitators

Claim Modern Carpet-Baggers From North Only Make Negro A Tool of Communists.

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are circulating literature among the negroes in certain sections of Alabama and inciting them to commit crime by spreading unwise, inflammatory doctrines among our people. Negroes have nothing to gain by following foolish propaganda; we have everything to lose. We do not believe that the negroes should be led astray by unsound, alien influences. The negro, as a race, is not criminally inclined, but he has been used as a tool by evil designers and has been unduly influenced in the past.

We abhor and denounce crime among our people, whether perpetrated within the race or upon members of other races. Crime is becoming too common and life is held too cheap. We go on record as denouncing and disapproving of any person who shields, or helps to hide, such criminals. We believe that every guilty person should be punished, but that they should be given a fair trial and punished according to law. The law should be applied and enforced upon all violators alike.

The fair name of the state of Alabama has been terribly befouled during the past year. A spirit of restlessness and unhealthy tension has been created. We are calling upon the negro citizens of Alabama to obey the laws and we are pleading with the law enforcement officers of Alabama to protect the lives of all persons, regardless of race, by rigidly upholding the law.

An unfair attitude upon the part of one group, or a spirit of resentment upon the part of another group, is not healthy, fair or beneficial. It breeds trouble and helps no one. It is contrary to the laws of God.

We are urging the people not to listen to outside propaganda, and we plead for a spirit of patience, loyalty, tolerance, charity, sympathetic understanding and helpful cooperation, coupled with a strict observance of all laws.

Haynes Speaks About Citizenship To Negroes

John J. Haynes, assistant attorney general, spoke yesterday to 400 negroes at the Hall Street Baptist Church. He urged them to be good citizens, to shun propaganda designed to cause friction between the races, and to follow the teachings of Christ. A. F. Whiting, at-

orney, also delivered a short address. Music was rendered by several negro clubs. The program was sponsored by the Jones Bible School.

The Communist Party and the Negro Masses

THE other important ally of the American proletariat is to be found in the masses of Negroes in the struggle against national oppression. The Communist Party, as the revolutionary party of the proletariat, as the only party which is courageously and resolutely carrying on a struggle against the national oppression of the Negroes, which is becoming partially intense with the developing crisis, as shown by the recent death sentence against the Scottsboro Negroes—can win over the great masses of Negroes as allies of the proletariat against the American bourgeoisie.

THE PARTY can stand at the head of the national revolutionary struggle of the Negro masses against American imperialism only if it energetically carries through the decision of the XIV Plenum of the Central Committee on work among Negroes. The Party must mobilize the masses for the struggle for equal rights of the Negroes and for the right of self-determination for the Negroes in the Black Belt. It must ruthlessly combat any form of white chauvinism and Jim-Crow practices. It must not only in words but in deeds overcome all obstacles to the drawing in the best elements of the Negro proletariat, who in the recent years have shown themselves to be self-sacrificing fighters in the struggle against capital. In view of this, special attention must be given to the promotion of Negro proletarians to leading work in the Party organizations.

"In all mass actions, strikes and unemployed struggles the Party must pay particular attention that in formulating practical demands, it takes into consideration and gives expression to the special forms of exploitation, oppression and denial of the rights of the employed and unemployed Negro masses. At the same time the Party and in the first place, the Negro comrades must genuinely improve the methods of patient, systematic but persistent struggle against the ideology and influence of petty bourgeois nationalists among the Negro workers and toiling Negro masses."

FROM THE OPEN LETTER, SPRINGFIELD, MASS.

REPUBLICAN

SEP 19 1933
NEGROES AND COMMUNISM

Caution Against Mistaken Deductions From Russian Experiment

To the Editor of The Republican:—
A recent conference of young college-bred Negroes met at Amenia, Westchester county, N. Y., under the sponsorship of Joel E. Spingarn, president of the National Association for the Advancement of Colored People, and issued a manifesto for the future guidance of the race. The sum and substance of this manifesto was to the effect that the Negro's salvation depends upon the union of black and white labor to enforce economic and political demands. While the term "communism" was not used, except to be decried, yet the doctrine is derived from Moscow and the inspira-

tion from the Third Internationale. tatorship of the proletariat would play The merits of the question, however, have with our social structure and might more profitably be discussed would spell disaster to the Negro, aside from what Milton would call whose color bar would place him outside the pale. The Soviet experiment "the resolution from despair."

"Since we be 10 to your one, who now taking place in Russia dramatizes has made you lord and ruler over us?" the absence of race prejudice as a result is the age old querulous query of the proach to America. The absence of masses against the classes. The present race prejudice in Russia is due to the present day swing of the pendulum from absence of the Negro rather than to democracy to dictatorship brings the any economic or political cult. We old query into new focus. In the conflict between labor and capital, logic, strictly construed, aligns the Negroes, in competing numbers, of high with labor. His traditional place in the racial visibility, before we can adopt economic and social scheme is that of that method as a solvent of the race hewer of wood and drawer of water. problem.

This tradition still finds furtive lodg- A new broom sweeps clean. Christ- ment in the hidden recesses of the tianity at first engaged to wipe out American mind. With exceptions, all distinctions between Jew and without numerical significance, the Greek, Barbarian, Scythian, bondmen race still performs this traditional and free men. But the conflict of races manual and menial function. in Germany today, where the Jew

When, therefore, the Negro espouses becomes an economic and professional the cause of capital against labor, he competitor with the German, indicates is acting out of character. But race the lamentable failure of the new cult prejudice violates every rule of logic to solve the race question after 2000 years of Christian endeavor. The communist experiment in Russia claims If the Negro should unite with labor to overcome capital, white labor would then turn on black labor and the conflict would assume the ruthlessness of this has been accomplished by re- primitive passion. The battle for bread, quiring the Jew to give up his Juda- ruthless enough when waged betweenism and become a Soviet brother in members of the same race, when com- truth and in deed. The Negro cannot plicated by race and color degenerates into a battle for blood. We have but can change his cult.

It is unwise and dangerous to mis- the world at large to find exempli- lead the unsophisticated Negro to look cations of this assertion. In South to Moscow for relief. Hitherto he has Africa, the native is suppressed below placed his reliance in the constitution the level of decent human subsistence of the United States, in the sense of by rival white labor. In Canada, white justice and fair play resident in the labor excludes all nonwhite competi- heart of the American people, and in tion. Our own immigration laws, ex- the saving grace of the Christian re- cluding, first of all, nonwhite immi- conscience, and not to the stomach. grants, are inspired by the same mo- tive. The Mongolian race problem of the nation. All efforts looking to- the Pacific coast is nothing but a ward the solution of the race problem, struggle between white and yellow la- until now, have been built upon no bor. Our labor organizations make lit- other foundation. While success has the room for the Negro and either been too slow to please the impatient press him down to the bottom or push yet we must remember that the mills him out at the side. The chief diff- of the gods grind exceedingly slowly, culty which President Roosevelt will and especially when they have such confront in making the new deal a hard ingredients to grind as the race square deal will center upon the issue problem.

of doing justice to the Negro work- man under the NRA. Washington, D. C., September 16, 1933.

Capital on the whole is disposed to treat the Negro kindly and benefi- cently. It makes place for him in in- dustry against the covert or open antagonism of white workmen. We need not ascribe any superior gratis, grace and goodness for this attitude. It is merely enlightened self-interest. The Negro is a useful and pliable tool in the production of dividends. Capital protects black labor from harsh treatment at the hands of in- tolerant white workmen. It advocates the open shop, in which alone the black man has any semblance of an even chance. The philanthropists who have built his schools and colleges and given him his upward start in the right direction belong to the capitalistic class.

Whatever communism may be cal- culated to do for Russia, with an en- tirely different social set up, the dic-

DE PRIEST'S WARNING

Last week Representative Oscar De Priest delivered an address in the lower house of Congress in which he pointed out that large numbers of Negroes are joining the Communist movement. He cited a voluminous record of lynchings, disfranchisement and segregation as some of the causes as well as the fact that the radical groups are taking the Negro in on an absolutely equal basis.

Heretofore the Communist movement has made little headway among Negroes because of their radical methods; and because experience with other organizations has been that the Negro turned out to be the goat.

The depression has taught the poor white man the experiences Negroes have suffered for years. He now feels that if the Negro is not safe from social and economic destruction he is the next victim. He therefore finds himself willing to call the Negro in the struggle for the masses which heretofore meant white masses.

There are many instances where Negro leaders may without hesitation co-operate with these groups. The Scottsboro case is one in point. For after all there is a battle to be won and the personnel of the soldiers cannot be the issue. Representative De Priest states facts when he says Negroes are joining these radical groups in large numbers in protest of the treatment given in the past by the anti-radical groups.

BALTIMORE, MD.

POST

MAY 11 1933

Says Communists Are Doing Harm to Colored Race

In my opinion the article by Louis Azrael on the Reds is one of the best I have ever read.

I cannot agree with Charles Colbert in his letter Monday. He asks, "What harm has the Communist Party done the Negro?"

The Communist has made him bitter. The May Day celebration in Chicago was an example of the harm they are doing. The bombings by these Reds showed them to be an idiotic and brutal lot. The Communists do not believe in the rights of anyone who possesses any more than they do. They urge bombings or wholesale extermination to anyone or anything that gets in their way. They do not believe in God. They are fighting a losing battle and the sooner they realize it the better it will be for all.

I have read the Communist paper and have laid it down with a greater disgust than ever for this so-called "political party." I wanted to learn more about it so I could argue better against it. Louis Azrael certainly hit the nail on the head with his article.

J. LEROY HERBERT.
1026 Collington Ave.

SPRINGFIELD, MASS.

NEWS

MAY 22 1933

COMMUNISM AND THE NEGRO

Paying a tribute to the progress and advance made by the Negro race, Rev Dr A. H. Walton of this city yesterday expressed a fear that the American Negro may turn to Communism in the hope of securing relief from the injustices under which these groups. The Scottsboro case is one in point. For after all there is a battle to be won and the personnel of the soldiers cannot be the issue. Representative De Priest states facts when he says Negroes are joining these radical groups in large numbers in protest of the treatment given in the past by the anti-radical groups.

is no panacea for the ills that this nation is now suffering, for any that it has suffered in the past, or for any that it may suffer in the future. It would be a sad state of affairs if the Negro were to see in Communism anything that would bring him nearer to his rights. It offers him absolutely no guarantee in that direction. For that matter we do not believe that the Negro is turning in large numbers toward Communism, nor is likely to. In every communist demonstration the number of Negroes participating is small in comparison to the population. The percentage does not appear to be growing. We do not believe that it will increase very materially. We credit the intelligent Negro with more power of discernment than to embrace such a cause wholesale.

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MORNING PUBLIC LEDGER

MAY 21 1933

NEGRO STUDENTS SHUN COMMUNISM

Survey of Southern Colleges

Finds Radicals Making No Headway

CHURCHES AID SCHOOLS

By JOSEPH V. BAKER

Petersburg, Va., May 20.—Communism is finding a cold reception in the leading Negro colleges of the South, if the results of a survey of the student bodies of Howard University, in Washington, Union University, in Richmond, and Virginia State College, here, may be taken as an index.

Throughout these schools, representing upward of 2500 students, there is a definite antagonism to the technique of intimidation used by the radicals in the handling of issues of importance to Negroes, and in less than a week groups in each of these schools have drawn up resolutions asking the National Association for the Advancement of Colored People to more firmly establish its program in Southern educational circles.

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Old South Preserved

In Virginia Union University, where much of the conventional dignity of the Old South has been preserved, and where is to be found one of the few remaining interracial faculties, the students sent out a call for a national program which would promote a better understanding among Negro and white educators and students in Southern colleges.

"We believe that some Negro institution, aided by white friends of the group, should include in its program the creation and maintenance of courses in Race Relations in Negro colleges," the Union University group said, and added that "the main object should be made a more far-reaching thing than a stereotyped study of the black-white problem in the United States."

While Howard University was organized immediately after the Civil War by the Freedmen's Bureau, and is now supported by Federal appropriations administered by the Department of Interior, Virginia Union University is the result of a combination, in 1900, of three of the oldest Negro schools in the country—Wayland Seminary and College, founded at Washington in 1865, the Richmond Theological Seminary and Hartshorn Memorial College, the first finishing school for Negro women, Wayland Seminary and the Richmond Theological Seminary were founded and supported by the Baptist Home Missionary Society.

Virginia Aids College

The third, and surely the most beautiful of the three colleges, is the Virginia State College for Negroes, here at Petersburg. The college is located on the Appomattox River on a hill north of the City of Petersburg, and its elevation gives beauty rarely surpassed in this South the region it occupies in historical associations.

Near the school grounds is the famous crater of the ten months' siege of Petersburg in 1864, as well as the famous Pine Garden Tunnels, created by the Confederates.

The college was created in 1882 by the General Assembly of Virginia as one of the Land Grant schools, which are supported by State and Federal appropriations. In 1930 Virginia appropriated \$173,810 to the school's work and an additional \$200,000 for capital outlay.

The campus contains 110 acres, while more than 300 acres are given to the college's agricultural experiments and instruction program. The school also receives \$26,996 in Federal funds annually.

In terms as strong as those used by the Howard and Virginia Union students, the Virginia State college has formulated in which "schools and colleges could play a greater part in bringing about a better understanding among those people who must finally take over the task of running the Nation."

NEGROES AND COMMUNIST PROPAGANDA

To the Editor The News: Since the date of the alleged crime of the famous Scottsboro case, almost every nation has contributed its ideas and demands as to what action the fair state of Alabama should and must take in regard to the same. Please allow me, a colored citizen of Alabama, space in your paper to take a brief review of all efforts and their effects as relates to the Negro not only of Alabama but the entire South.

The propaganda and legal efforts of the International Labor Defense and Communists have only succeeded in contributing a flame to destroy the good will of the white people, the various agencies that have and are working for the advancement and protection of the Negro of the Southland. Northern money, Northern attorneys are not needed to attack the state of Alabama to secure justice for the state's Negro population.

The Negro and all others should drop the idea combination, in 1900, of three of the oldest Negro schools in the country—Wayland Seminary and College, founded at Washington in 1865, the Richmond Theological Seminary and Hartshorn Memorial College, the first finishing school for Negro women, Wayland Seminary and the Richmond Theological Seminary were founded and supported by the Baptist Home Missionary Society.

The Southern white man has learned that judgment is the application of the trained intellect to human lives. It is the power to see, to appreciate, and to use the truth in improving the condition of mankind, and I want my colored friends of the South to know that when we learn to fall in line with the above instruction we will then feel some relief and not before.

THOMAS W. WATSON (Col.).
Tuscaloosa, Ala.

MAY 16 1933

Negroes Do Not Fall for Communism

Despite the professed interest of Communists in the Scottsboro case and in Negro affairs rather generally, it is reiterated that neither the leaders nor the rank and file of the race in this country are sympathetic with the radical activity or point of view. It is held that one may look in vain for support of Communists by Negro newspapers, and that members of the race are inclined to distrust of the show of concern in their behalf, believing that there is a selfish motive behind it.

Negro leaders understand, of course, the many efforts at exploitation of which numbers of their race have become victims at various times in the past. They are not to be fooled. They realize that a kind of radicalism discredited by an overwhelming majority of the people cannot advance, but rather would serve to prejudice, their cause in America. But they understand, as well, that injustices do exist; and they are unwilling that a cry of radicalism or of Red activity should be used as an excuse for indifference toward those injustices. Admiration of the stand as to Communistic propaganda efforts should be mingled with a readiness to demand and support a policy of square dealing in America, irrespective of racial or other considerations.

Dr. JOHNSON AND COMMUNISM.

In his espousal of the efficacy of Communism in an address before a large audience at Mt. Olivet Baptist Church, Dr. Mordecai W. Johnson, president of Howard University, is reported to have said:

I don't mind being called a Communist. The day will come when being called a Communist will be the highest honor that can be paid to any individual; that day is soon coming.

Even if we were inclined to agree with the foregoing statement and other Communistic views promulgated by Dr. Johnson we should question as a matter of concern. But when the president of the policy the wisdom of making such public utterances by him. For he is no soap-box orator, and what he says is given more respectful and serious consideration than those who entertain the curious and oftentimes the amused on street corners.

Dr. Johnson has a perfect right to his opinions. There are no legal inhibitions to restrain him from being a Democrat, Republican, Socialist, Facist or Commu-

nist. But as president of Howard University, the largest institution of higher education in America for young Negro men and women, it behooves him to exercise judgment and display discretion when speaking in public.

The manifestation of deep concern on our part is not so much for Dr. Johnson as the welfare of Howard University. If repercussions from his Communistic speeches affected him only, the supposition would be that he knows what he is doing and can take care of himself. But when it is taken into consideration that Howard University is operated by funds provided by the United States Government, which must be appropriated by members of Congress, one does not have to be a radical or a conservative to realize that these sentiments expressed on the lecture platform by Dr. Johnson are doing the institution of which he is the head, more harm than good.

A new administration is in power at Washington. According to press dispatches, Howard University's appropriation is due for a cut in keeping with the Federal Government's program to reduce expenses. Under the circumstances, it would seem that it should be more to the interest of the university if time were spent in making friends of those close to the White House and Congressmen, and in impressing upon them what a detriment

it would be to Howard's progress if too many economies were effected.

Whether the trustees of Howard University and the parents of the young men and women attending the institution endorse such academic views as "the Negro is not a race but a religion," is their concern. But when the president of the "capstone of Negro education" appears before the multitude as an enthusiastic advocate of Communism, we cannot help but feel some trepidation as to what official Washington's reaction will be toward Howard University.

MAY 23 1933

REPUDIATES COMMUNISM

A dignified letter to a city newspaper from a member of the Negro race, defines his position on the business of communism. There is an intensive drive to seduce colored people to this theory of destruction, an effort is being made to line them up with a course of action that will lead to disaster for them. This intelligent man, makes a plea to his brethren to "Stop, look and listen."

The honest and industrious Negro has nothing to fear from white people of the South and it is dangerous practice for the race to align itself with those interests who wish to use its members for their own ends. This fact is well understood by informed and sensible members of the race. The last thing they wish to do is to be set off with Communists who have the same feeling for them as that the snake that swallows the frog has for the frog.

Repudiating communism and race-embroilment and sympathy for such brutes as the accused in the Scottsboro case, the Negro will come into his own by the exercise of the very real gifts and capacities with which God has endowed him.

Macon, Ga. News
November 23, 1933

The Human Side

By T. D. KEMP, JR.

COMMUNISM AND THE NEGRO

Sufficient evidence has been unearthed by a congressional committee headed by Representative Hamilton Fish, of New York, to show that scores of radical emissaries have been extremely active during the last three or four years in an effort to make communists out of the American Negroes. Social dissatisfaction and the economic upheaval have furnished the food for these agitators. "The Promised Land" is always alluring to the Negro. The majority of them are gullible. The apostles of communism have not met with utter failure.

They try to demonstrate to the Negroes, through deeds, that they are sincere. They stage public parades in our northern cities "as a protest against the defenseless Negro." They flocked to Scottsboro, won in the contest for the privilege of defending the prisoners, and raised thousands of dollars to



pay for vicious propaganda directed against the "unfairness of the Southern people." Surely it is difficult for the Negro to resist such demonstrations of apparent friendship.

The communists would have the Negro unite with white labor in an effort to overthrow capitalism. Suppose they should do this—what would happen to them?

White labor, the proletariat, would turn on the Negroes with primitive ruthlessness. If the Negro should get a job that the white workman wanted, he would stop at nothing to eject his black competitor. The Negro chauffeur may drive a high-powered automobile through dense city traffic where there are no tracks to guide him. But no Negro can become a locomotive engineer and drive a train along a fixed track. Labor organizations either exclude, segregate, or proscribe definite tasks for Negro workmen. The railroad unions exclude him entirely. Whatever opportunity the Negro may hope to get in this country will be in spite of the proletariat.

Race hatred is naturally more intense in the proletarian element of society. The capitalist class and the cultured class, being in control of the machinery of civilization, feels the responsibility of providing a place for the Negro and of improving his living conditions. This is undeniable except, possibly, in the case of occasional capitalists who own blocks of Negro dwellings which ought to be destroyed as insanitary.

But the proletariat have no use for the Negro at any time. They are unable to employ him, so they refuse to work with him. And race prejudice in the hands of the American proletariat is dynamite.

The advocates of communism point to the absence of race prejudice in Russia under the government of the Soviet. Certainly Negroes visiting that country are treated with courtesy and equality. The Frenchman, the German, even the Englishman, treats the Negro on an equality basis. That is because Negroes in these countries are a rarity. Transplant the 10 million American Negroes into any of these countries, throw them in daily contact and competition with the working masses of these countries, and you will develop a bloody massacre.

The American Negro is better off under our form of government than he could ever hope to be otherwise. No wise Negro would ever fall for the doctrines of the communists.

Negroes have made remarkable progress in this country since the War Between the States. They are to be congratulated. But after 300 years of constant association with the black race, the Anglo-Saxon mind still believes strongly in the color line. And it is best this way. Any intelligent Negro knows that this is true.

Proletarian mobs cry "lynch the Negro!" It is only the better element of the white race, the element the communists want the Negroes to rise against, that advocate fair trials. It is obvious that a communistic state in America would completely destroy the Negro. Let Arthur Garfield Hayes and his associates shout!

TARRYTOWN, N. Y.

NEWS
JUN 8 1933

Oscar De Priest Urges Negroes To Shun All Communist Groups

Negro Congressman In Address At Shiloh Church Advises His Race To Vote For Best Men At Polls; Welcomed By Green, Duell

Congressman Oscar DePriest, Negro representative from the first district of Illinois, urged more than 100 colored people of the Tarrytown at an address here last night at the Shiloh Baptist Church to use the ballot to aid themselves by electing good men to office.

He pointed out that although the Negroes of this section of the country were not strong enough to elect one of their own race to public office, that it should not keep them from the polls, but that they should all vote for candidates who would honestly represent all the people.

He also issued a strong warning to the colored people not to be led into the Communist organization by the promises of the Communists, declaring that that form of government would not aid the Negro.

Welcomed By Mayor
Before the Congressman was introduced by the Rev. C. Lavoisier Franklin, pastor of the Shiloh Baptist Church, he was welcomed by Mayor Green on behalf of the people of Tarrytown and by Supervisor Congressman, Mr. Franklin traced his Duell, who represented Congressman from boyhood in Alabama to Millard, on behalf of the people of the 25th Congressional District and of the Town of Greenburgh.

The affair last night was part of the week's program marking the Fifth Anniversary of the Rev. Franklin as pastor of the local church. The speaking was preceded by musical selections by the Burleigh Glee Club of New Rochelle under the direction of Miss Ella Belle Davis, an organ selection by Miss Vivian Lewis of Tarrytown, a violin solo by George Johnson of White Plains accompanied by Miss Lewis. One of the features of the musical program was a group of solos sung by Miss Davis.

In receiving the visiting Congressman on behalf of the people of Tarrytown, Mayor Green said: "As Mayor, I will probably never be called upon to receive as distinguished a guest as we have here this evening. He typifies the American citizen who takes advantage of the opportunities America offers and goes on to take his place among the lawmakers of the country."

In receiving Mr. DePriest on behalf of Congressman Millard, Supervisor Duell also lauded the spirit shown by the Rev. Franklin. "That is the type of spirit and courage I like to see during times like these," Mr. Duell said. "It is one of their own race to public office, that it should not keep them from the polls, but that they should all vote for candidates who would honestly represent all the people. well. He holds an enviable position in the hearts of his people and he to the colored people not to be led into the Communist organization by the promises of the Communists, declaring that that form of government would not aid the Negro."

That appropriation, he pointed out, Gospel in Russia are persecuted. Congressman Millard voted yes. "Anything that is opposed to the while 'every Southern Democratic teachings of Christ won't last very long,' he declared. 'I don't want to be our friends, were our friends false doctrines. The Communists I wouldn't be the only Negro irsay they will fight for your rights. Congress.' Representative DePriest asserted. 'If the colored climb, then they will cut it off and let people of the South had the right to vote that should go to them under the Constitution, there would be 4ting his rights under the Constitution, and unless the Negro does that He explained that in the southern he will never get his rights. The states the Negroes don't have thonly weapon the Negro can use is educational advantages of the white the weapon provided in the Consti and the legislatures of those stateetution, the ballot. The greatest refuse to maintain the same edu-privilege an American citizen has is rational facilities for all. For this the privilege and right to vote."

reason, he explained, he has fought He declared that the Negro has for aid of Howard University. made great progress in the 70 years since the race was freed from slavery in this country. "You have only got its just share of federal funds "All we ask is a square deal," he in order to keep up its good work, asserted.

Has Been Segregated
"I would be derelict in my duty if I didn't see that that University started," the Congressman told them. "The American Negro has been segregated, jim-crowed and persecuted so long, that I must take this narrow point of view as far as the Negro is concerned."

He continued that in the refore petition the Supreme Court to trans- tation bill he had introduced an amendment providing that there necessary in order that the man may be no discrimination because of race, color or creed. This was He pointed out that it might be a done, he said, because he had re- long time before that amendment is ceived reports from the South that ever ratified, but urged them to fight for it. He said that it would assist Negroes were being discriminated against in the administration of re- in giving fair trials in such cases as the Scottsboro case in Alabama and the Mooney case in California.

SAYS NEWS' REPORT SAVORS OF COMMUNISM
"I didn't go to Congress to pass legislation just for the Negroes, but to help the American people, white and black alike," he said.

In advising against following the teachings of Communism, he drew attention to the Scottsboro case in Alabama, where nine Negroes who were originally condemned to death for assaulting white women, had been granted new trials by the United States Supreme Court. The defense of these Negroes has been by lawyers hired by the International Labor Defense, a Communist organization.

"In the Scottsboro case, the object of the Communists is not to save those boys, but is part of the program to alienate the Negro from the American form of government o the Communist party."

"That movement is the most dangerous that a Negro can participate in this country," he asserted. Communism, he said, was against freedom of religious thought, and pointed out that preachers of the

bout three times too high. As a matter of fact, there have been five or perhaps six men killed under these circumstances within the past year, but not more than that, so far as we have been able to learn.

Further along in the report you will note that the number of victims is stretched to "more than a half hundred"—a figure absurdly inconsistent with the one previously given.

The third misstatement is to the effect that "not a single arrest has been made of the slayers." As a matter of fact two or more men have been apprehended, convicted, and sentenced to long prison terms in connection with these cases.

The further statement that the railroad companies have made no effort to stop these outrages is untrue also, according to assurances which we have no occasion to question. We know that for several months most earnest efforts were being made to apprehend the guilty persons; and, as stated above, some of them were ultimately apprehended and are now receiving punishment.

The report is typical of the indifference to facts which characterizes much of the communist propaganda. For example, you doubtless observed that they reported thirty-two lynchings in 1932, as against eleven reported by the Associated Negro Press and the N. A. A. C. P., and eight reported by Tuskegee Institute. In checking the communist list of alleged lynching victims one finds that most of them do not partake in any degree of the nature of lynching.

It seems obvious, therefore, that their broadcasts will bear close scrutiny.

Yours very truly,
R. B. ELEAZER

SAYS NEWS' REPORT SAVORS

OF COMMUNISM

Atlanta, Ga., Jan. 5, 1932.

East Tennessee News.
I have just noticed a report on the front page of the News of December 29th relative to the recent murder of a Negro trainman near Baton Rouge. The situation referred to is an extremely serious one to which we have been giving careful attention for several months. The report in question, however, which I imagine must have been sent out by the Communist Press Bureau, was so wide of the facts that I am constrained to write about it. The recent casualty, according to the report, "is the seventeenth killing of Negro trainmen within the past few months." This figure is just a

COMMUNISM IS A NEW RELIGION, SAYS H. J. PREXY

Adrian
[Special to the AFRO]

WASHINGTON — Declaring that "Communism" was just a new religion and that on Russian soil today there is a movement for the first time in the history of the world to make available the natural resources for the life of the common man, Dr. Mordecai Johnson, in his baccalaureate sermon Sunday, urged seniors of the university to join in thinking out a new plan of living for the masses.

Dr. Johnson took as his text, the following prophetic passage:

"When the poor and needy seek for water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel, will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water."

He said:

"There are times in the history of every nation when great objective distress is accompanied by deep spiritual dissatisfaction. People find themselves not only confronted with inadequate economic, political, and family conditions, but literally parched with spiritual thirst for a faith adequate to meet the needs of their lives. In such a time we live."

Religion Broken Down

Traditional religions have broken down and the church, Catholic and Protestant, is in a state of chaos and confusion, he asserted. In Russia and Spain, he pointed out, the church has been ex-communicated. "In the United States today, and in the world," he said, "there is a profound tendency to teach that the salvation of human kind cannot be effectively directed from the ancient churches which have rested upon the external authority of the Bible. On the other hand, vast masses of the people have gathered themselves together in the cities where soil today—it makes no difference the control of life is manifestly in the hands of a few men. They know what crimes are being committed—the men who control their lives. They are the men who own the public utilities, the great manufacturing establishments, who dictate political appointments in the state and whose money furnishes the means to get their candidates elected."

Becoming Cynical

"The people are becoming cynical about the beliefs in God, about the power of God to intervene in modern city affairs, and more and more to believe that salvation lies in some silent movement on their own part."

"It must be apparent to every man that there is confusion and chaos among the churches in their relations with one another, that they are on the defensive against the material and realistic convictions of the people growing out of their unhappy experiences in the cities."

"Adding to that difficulty there arises in the world in a country which has more than 150,000,000 population, a new religion, which comprehensively sets out to grasp the economic, the political, the family life and the future of mankind in one synthetic and powerful view."

New Religion

This new religion, he said, is called communism and is "based upon the determination to make economic and political institutions, the family life and personal relations subject themselves and be ordered by this comprehensive belief that is entrusted in the hands of the church."

In the western world, Dr. Johnson said, "We are afraid of that religion. We have sought to break it down by the use of armies. We have failed and refused to recognize the state brought to pass by that religion, and we are on our guard less by any means those beliefs generate into the body of our national life."

"At the very moment when we are declaring from every American pulpit the destructive character of that religion, we are giving the world the most far-reaching political and economic corruption that any nation has ever seen."

Negative Criticism

After describing the workings of communism in Russia and Hitlerism in Germany, Dr. Johnson declared that "it is manifest in the United States that we shall not be able to resist the powerful impact of these new religions upon the world by a mere negative criticism of them."

"The only way to resist a great religion in which we do not believe is to produce and follow with a purity of heart a great religion in which we do believe. We are in process of formulating that religion in the United States. The fermentation of it is going on in the very midst of the institutions which are failing and know they are inadequate."

Dr. Johnson urged his hearers not to allow the words "communism" and "socialism" to "blind their eyes to the realization that on Russian soil today—it makes no difference what mistakes are being made or the hands of a few men. They know what crimes are being committed—the men who control their lives. There is a movement for the first time in the history of the world to make available the natural resources for the life of the common man."

He explained that he is "in hearty sympathy with those who want to preserve our American system, but

the preservation of our system is not the primary urgency. The primary urgency is to work out some way to use the scientific and technical resources of life for the emancipation of the people."

Graduates Prepared

He asked "if the university graduates of this generation are not prepared to do this, who can be expected to do this? They are the only ones equipped with a method of observation, with a systematic way of thinking, who know how to recognize a movement when they see it, know how to defend the people against following blind alleys and enthusiasms that lead nowhere. We must, therefore, in addition to the excellent performance of the particular task for which we are trained engage ourselves in this movement of life, to think into existence these movements that well up in the breast of time and wait to become milk at the suckling intelligence of university students."

"Do you know that mere university intelligence will not do it. These things are not going to be thought out in the academic quadrangle. They cannot be thought out except on the basis of things that come from the academic quadrangle. They lie heavily in my judgment, upon the shoulders of those who leave the academic quadrangle and go out into the midst of life. They are the people who not only know books but feel the living pulse of living creatures, who know what suffering goes on in Brazos Bottoms or on Sixteenth street, and who know that behind the gilded frontage of life in which people appear to be happy, there in the quiet room where the successful man lies down with his nerves wracked and irritated, there is a thirsty ground waiting for water which has never come for more than 30 years."

"Intense quiet places thought takes on fire. Men think not only because Aristotle thought and Plato thought, but they think because they have been provoked by the sufferings they have seen and the intensity of the spiritual thirst

New Radicalism Among American Negroes Is Spreading Steadily, Says Logan In Address At N. A. A. C. P. Conference

CHICAGO, Ill.—A new radicalism among American Negroes is pursuing graduate study at the University of Chicago, declared from the south, the World War, and the depression, is spreading steadily, it was declared Friday night by Rayford W. Logan, Washington, D. C., in an address before the 24th annual conference of the National Association for the Advancement of Colored People here at the Olivet Baptist Church, 31st street and South Parkway.

Mr. Logan, assistant director of the Association for the Study of Negro Life and History, traced the growth of liberal and radical thought among Negroes from the early slave rebels such as Nat Turner and Denmark Vesey, who fled uprisings against their masters, to Dr. W. E. B. DuBois, editor of the Crisis magazine. "Dr. DuBois," said the speaker, "in biting, poignant, and sometimes bitter, but always unanswerable logic, revealed the crass, petty, brutal inequalities from which the Negro suffered."

Negroes who came north in great numbers became vocal in denunciation of inequalities and prejudice as soon as they realized the great difference between "the promised land" north of the Mason and Dixon line and the conditions in the south, the speaker said, and even though prejudice was increased in the north because of the influx, there was compensation in the awakening of great masses of Negroes to their problems and the possibilities of solution.

The World War resulted in making the Negro ripe for radicalism because of the treatment of the Negro troops and the advice given them to "behave themselves" and "act like they were in Mississippi," Logan said.

"The Communists," said the speaker, "taking advantage of the trying times during the past four years, have redoubled their efforts to win converts to their cause. How many Negroes they have won is difficult to estimate. If one lives in the shadow of Washington park in Chicago or Union Square in New York, one is likely to conclude that 'Der Tag' is just around the corner. If, however, the observer moves about in other parts of the country, he is forced to conclude that Communism has not gained any real hold on most Negroes."

Miss Sarah Alice Mayfield, of Birmingham, Ala., a graduate of

TAKES NEWS TO TASK.

In another column on this page the East Tennessee News prints a letter addressed to the paper by Educational Director R. B. Eleazer, of the Commission on Inter-Racial Co-operation, of Atlanta, in which he takes this publication to task for printing a report dealing with the wanton, malicious and unwarranted slayings of honest, industrious and trustworthy Negro railroad employees on lines operating from Memphis to points in Louisiana and Mississippi.

Mr. Eleazer elects, in his letter to refer to the murder as a casualty, and in addition to what he charges an exaggerated report of these atrocities, insinuates that the East Tennessee News has Communistic leanings. 1-12-33

If Mr. Eleazer had exhibited as much diligence in an effort to discern the East Tennessee News' attitude toward Communistic activities as he has in perusing the columns of our publication to discover minor discrepancies in reports of such atrocious crimes as have been directed toward the inoffensive Negro trainmen, he possibly would have refrained from directing his charge that there is a tendency on part of this paper to give publicity to the press releases sent out by the "Communist Press Bureau." Knoxville

For the information of Mr. Eleazer, we reiterate as was outlined in our editorial columns several months ago; we have positively no faith in the activities of the so-called communists, either those who have their headquarters in Russia, New York, Birmingham or Atlanta. We are firm in our belief that the whites who are endeavoring to stir up strife and arouse race hatred between the whites and Negroes, are not in the least interested in the ultimate welfare of the Negroes but they are desirous of creating a sufficient amount of turmoil between the two races that will enable them to ply their schemes of gaining possession of the accumulated wealth of the members of the white race. Such a conclusion was reached after carefully observing the tactics of these so-called "Reds," and in view of our lack of faith in any of their announced policies this publication has consistently refrained from publishing their news releases, notwithstanding the fact that our mail, almost daily, is flooded with many type-written pages, sent out from the New York Press bureau.

Further, it may be information to Mr. Eleazer to know that there was very little difference between the news story referred to in his letter as it appeared in our columns and the one concerning the Louisiana outrage as carried by the daily press, and such suggests the query as to how many such letters were addressed to the daily papers by the educational director.

The indifference as exhibited by the law enforcement officers and railroad officials, to the welfare of these Negro employes indicates almost a condonation of the crimes and is inexcusable and indefensible. The activities of the "Reds" throughout the south pales into insignificance, even in their most flagrant irregularities, as compared to these gunmen of Louisiana.

In this same connection the question comes to mind as to what extent Mr. Eleazer has gone in bringing about a remedying of the atrocities in the conduct of prisons in his own state of Georgia as was brought to the attention of the civilized world recently? It is not our contention that Mr. Eleazer nor his commission must go about exhibiting radicalism in demanding a change of these terrible conditions that serve to seriously impede the progress of our southland, but certainly no condonation or minimizing of the seriousness of the diabolical state of affairs is expected.

It must be said to the credit of the activities of Secretaries J. D. Burton and R. E. Clay, in Tennessee, that the relationship between the races is far more pleasant and the spirit of co-operation and helpfulness is much more in evidence due to their activities. The assertion is ventured that Mr. Eleazer and others of his commission could derive much benefit in the way of acquiring knowledge of handling the so-called "Reds" by studying the tactics of Negro and white leaders in Tennessee.

Reference is repeatedly made that the only "Reds" operating in Alabama and others of our southern states are by no means those who hail from Russia or New York. It is a known fact that Communism could not possibly have gained the foothold of which they boast, among the few Negro members of the racial group charged as followers of the organization. It may be a fine step in the proper direction if Mr. Eleazer would encourage a house cleaning among some of the white trouble makers of the south who indicate a ready willingness to disregard authority and will join in any movement to destroy, regardless as to who might be involved.

Fair and careful observers have long since conceded that the minority group of our citizenship in the southland, made up of Negroes, are and should be the least of the worry of the powerful majority group as concerns the Negro's inclination to encourage insurrection and exhibit disregard for law and order.

Certainly Mr. Eleazer can hope to gain little by criticizing and impugning the motives of earnest publications and individuals who are ever alert in an effort to produce a harmonious and friendly relationship between the two races

REDS SCORE OUR EDITORIAL

Boston Chronicle
Says Chronicle Article on "Christmas" Hypocritical

1-14-33
The editors of the John Reed Club of the Communist Party, are seeing red over the editorial in the December 24 issue of the Chronicle, entitled "Christmas." In their new magazine, "Leftward", under the title "The Pious Hypocrite" the Communist paper scores the Chronicle for its goodwill editorial.

Boston, Mass.
After quoting the editorial the Communist editor launches his attack. He accuses the Chronicle of aiding the cause of Christianity; of thinking of the Republican party whose cash has made the editors of the Chronicle affluent and lastly that our purpose is the same as the Post, Herald, American and Monitor.

The Communist editor says:
"The editorial is a typical Christian efusion, breathing as it does a spirit of kindly thinking (not doing), a spirit of "tolerance" and an inclination to make sacrifices. Not only is the editorial an excellent index to the Christian, and therefore the capitalist, ideology (for the workers); it shows more clearly than is frequently shown by spokesmen for Christianity how accurate Marx was when he declared religion to be "the opium of the people."

"The Boston Chronicle would have black workers think kindly of one another and of their exploiters—of 'others', of everybody. At the very instant that that paper was being printed a mob of vengeful and blood-thirsty upper class whites were shooting down black Alabama sharecroppers because the Negroes had organized. At the very instant the Chronicle was being sold on Christmas eve a Negro surgeon, head of the hospital at Tuskegee Institute, was handing over one of the wounded black sharecroppers to be murdered. Yet this is the time of year 'when we think more kindly of others, are more tolerant, and even make sacrifices that

others might enjoy one season of the year free from anxiety and need.' What a stupid mockery of the suffering black farmhands! What a criminal display of Christian hypocrisy!

"We think 'more kindly of others', and a mob of drooling cannibalistic land lords hunt down and murder Negro workers who are seeking a way actually to free themselves from anxiety and need', when these sharecroppers and farmhands are being hunted like game, when the Scottsboro boys are still in the death house in spite of the Supreme Court's decision, when a fawning yellow-bellied Negro surgeon was aiding in the murder of a helpless worker who sought the hospital as sanctuary, when millions of black children are gradually starving because black mothers and fathers cannot feed them:—in the face of these ugly realities the Boston Chronicle sanctimoniously and hypocritically intones, "... we can see more readily some of the improvement which Jesus' influence makes in our environment and in some lives."

"In some lives, yes. In the lives of the Chronicle editors, smugly content hundreds of miles from Alabama and affluent with Republican Party cash from the recent election. These uncouth hypocrites can afford to think kindly—of the Republican Party. They can afford to think kindly of the church, because the church offers them a religious escape from reality. The church condones their cowardice, permitting them to call it 'tolerance'."

"The Boston Chronicle, newspaper owned by petty-bourgeois Negroes with big-bourgeois aspirations, is not to be considered as different in their purpose from the Boston Post, The Boston Herald, The Boston American, and the Christian Science Monitor. The Negro sheets are owned by the Negro upper class, as the others are owned by upper class whites. They are all parasitic; they are all tools of the system from which they suck their blood. This editorial piffle and platitude are a smoke screen to shunt off the workers' vision from reality. Negro workers, beware!"

Eugene Gordon is one of the editors of the John Reed magazine.

COMMUNISM AND THE SOUTH.

Greatly disturbed over the organized and persistent effort of Communism to arouse racial hatreds in the South, the Memphis Commercial Appeal says editorially: *Aug 1-7-33*

"The resistance to laws shown by the members of (referring to meeting of sharecroppers in Tallapoosa County, Ala.) seems to be a recognized bit of tactics in the Communist strategy that seeks the overthrow of our government. Law and order must certainly be made supreme. Also the normal functioning of government in the delegation of power through ballots and not bullets must be preserved."

"It is obvious from the violence near Tuskegee that the enemies of law and order and of the present system of government have established a considerable foothold among the race that Tuskegee Institute is endeavoring to make into law-abiding citizens. It is plain, therefore, that there is additional and even more vital work ahead of the Tuskegee institution. Lynchings are on the decrease while Communism is growing. Plain should it be that the harder fight must be conducted against the greater menace."

The Memphis Commercial Appeal has good cause to view Communism as a menace and to express alarm over the possibility of the reign of violence in the near future if something is not done to curb ultra-radical activities. At the November election the Communist Party for the first time in history was represented on the ballot in Alabama. It is obvious that one of Communism's chief aims is to create racial discord in the South. Appealing to Tuskegee Institute to fight radicalism is unnecessary. Its conservatism is well known. Teaching Negroes to become law-abiding citizens will not alone successfully combat Communism. Most Negroes are law-abiding. The most powerful and effective antidote to Communism in the Southland will be the giving of the Negro a square deal as guaranteed by the Constitution. The Scottsboro cases, which were a mockery on justice, provided most effective ammunition for Communist agitators who

took advantage of an unfortunate situation for which they will continue to preach law observance to Negroes, but it is the duty of the Memphis Commercial Appeal to preach

to the whites "a square deal and justice" for the Negro. **NEW YORK TIMES**
FEB 13 1933
THIRKIELD PRAISES NEGROES' FIDELITY
Retired Bishop Asserts They Are One of Most Patriotic Groups in the Nation.

PLEADS FOR TOLERANCE
Dr. Chalmers Hails Race's Progress and Says Its Genius Belies Superiority of White Man.
Pleading for a continuance of Lincoln's program for the emancipation of the Negro, for tolerance and equality of opportunity for that race, Bishop Wilbur F. Thirkield, retired, of the Methodist Church, a member of the Department on Race Relations of the Federal Council of the Churches of Christ in America, in his sermon yesterday morning at the Metropolitan Methodist Episcopal Temple, Seventh Avenue and Thirteenth Street, denounced the prejudice which he said still persists.

"The Negro's position in our civilization with respect to the esteem in which he is held has changed very little," said Bishop Thirkield, who celebrated yesterday his fiftieth anniversary in work among Negroes. "But the strides forward he has made in cultural and intellectual activity have been enormous."
Asks "Program of Trust."
"A program of trust is needed for the conquest of racial prejudice in America. It is most disgraceful to hear epithets which are wantonly applied to racial groups in our country. A necessary respect for the rights of the individual is wanting."

The Negroes in the United States, numbering approximately 12,000,000, form "one of the most vigorously American and patriotic" groups in the nation, Bishop Thirkield continued. The attempt on the part of Communists to win the support of the Negroes "has failed," he declared. He praised the spirit of

Negro soldiers in the World War, and asserted that among strikers, criminals and "avengers" Negroes seldom were found.

Without the aid of the Negro in industry the Southern States would be helpless, he declared.

Hails Race's Progress.

No race has made "as much progress in so short a time" as the Negro since slavery, the Rev. Dr. Allan Knight Chalmers, pastor of the Broadway Congregational Tabernacle, Broadway and Fifty-sixth Street, asserted in his sermon yesterday morning.

"Many of you know my background of Southern slaveholders," Dr. Chalmers said. "With all the native and environmental color prejudices which would therefore be natural to me, I can sympathize with those who from either experience or ignorance have developed an almost unconscious race superiority, but I must make my protest against the glib idea that the black man is by nature inferior."

"You cannot feel superior to a race from which have come a Granville Woods, a Matzeliger or an Elijah McCoy, to mention only three of the many geniuses in invention, any more than you can feel superior to a race from which have come men of vision, poignant souls from whom has flowed unusual beauty, as Braithwaite's Rhapsody, or Cotter's Rain Music, or Countee Cullen's 'Shroud of Color.'"

"There is no race which has made as much progress in so short a time as has the black man up from slavery."

The Young Negro Brain Trust

By KELLY MILLER

THE second Amenia Conference of selected or self-styled young intellectuals met under the sponsorship of Joel E. Spingarn and issued a manifesto for the solution of the race problem. The average age of the attendants was 32 years. Considering the presence of such veteran raceologists as W. E. B. DuBois, William Pickens, and James Weldon Johnson, some of the participants must have been young indeed to bring the age average down to such a low level. This was indeed a youth movement. Youth must increase; age decrease. The leadership of the elders was waved aside with condescending deference and accorded the respect of a decent burial.

"We call our fathers fools, so wise we grow;

Our wiser sons, no doubt, will call us so."

According to the eternal fitness of things, youth must forever say to age: "Occupy till I come." But departing age leaves a word of caution: "Do not be too hasty in removing the ancient land marks which the fathers have set."

Up to the time of the second Amenia Conference, reliance for the hope of the race was placed in the Constitution, philanthropy and religion. The appeal was made to the conscience of the nation and to the sense of justice and fair play of the American people. The Afro-American Council, the Niagra Movement, the Equal Rights League, the Negro Sanhedrin, the National Association for the Advancement of Colored People and the first Amenia Conference pinned their hope on no other foundation. But now we are told that the old razor has become dull and needs a new blade. The demands of a swiftly changing age call for a new deal for the new day. The young elite have chosen to select their model from Moscow. Appeal is made to the stomach instead of to the conscience. The gospel of benevolence is supplanted by the gospel of guts.

The essence of the New manifesto is "white and black labor must unite to direct economic and political life." In

sum and substance it is the dictatorship of the proletariat. The formal avowal of the Third Internationale is avoided it is easily inferred, out of circumspect regard for the amenities of hospitality. Such an open declaration would have proved to be embarrassing to the host, and doubly embarrassing to the N. A. A. C. P., which, after all, constituted the background and backbone of the conference. It was also a face saver, if not a skin saver or better still a job saver of the membership of the conference for practically every one of them was on the pay roll of capital and philanthropy, whose very foundation is jeopardized by the doctrine covertly cherished, but overtly avoided.

The findings were evidently dictated by calmer or older heads. The more radical effusions of youth which characterized the proceedings were passed by as individual opinions for which the conference prudently enough disavowed responsibility. Glozing over facism, communism, and democracy with a prudent and salutary phraseology evinces no bold candor and forthright courage. We like our tea either steaming hot or icy cold. In times of revolution, tepidity is detestable. The capitalists we know; the communists we know. But the findings at Amenia are either, neither or both, just as you choose to interpret them. The clear, clarity of call of the I. L. D.'s is more convincing to those who want to convince themselves that they are radicals. A genuine radical must not evade, equivocate or qualify.

The climax of absurdity is reached when the conference declares communism because of the race prejudice of white labor, whereas, as the whole world knows that communism is the only labor cult among white men, to be found anywhere on the face of the earth, which bids for the Negro on terms of racial equality. I am opposed to communism but on very different grounds. The fanatic zeal of this cult claims that it is the solvent of all human ills. Noting that organized labor oper-

ating on the higher level of the skilled crafts eschews the Negro, the conference vainly hopes that the lower ranks of unskilled and unorganized labor would be more congenial to the suggestion of racial fraternity. This shows a surprising lack of knowledge or recognition of the psychology of race prejudice.

It is out of this class that the mobs which murder, lynch and burn are formed. This stratum is not amenable to argument or reason. Tillman, Vardaman, Bleas and Heflin ride into power by appealing to the unbridled passion of the white proletariat. The battle for bread between the Negro and this element is a battle for blood. How in the name of high Heaven or low Hell, the Amenia Conference expects this element to agree to fraternal reapproachment, with the despised Negro surpasses my credulity.

If communism is impossible, as the conference believes, the union of black and white labor is impossible. But even if such union were possible, it could hardly be promoted by Negro sponsorship as the conference advises. The stronger will never accept the proffer of fraternity from the lower. The second Amenia Conference bids fair to go down into history as just one more conference where well meaning, enthusiastic conferees came together, discussed, resolved and adjourned. Yet they all contributed their modicum of good. No one such conference is sufficient; all are efficient in a degree. We must overlook the tone, authority and finality which characterized the findings when we remember that the average age was 32. But we should ever keep the old adage in mind: "None of us are omniscient—not even the youngest."

DE PRIEST DENIES CHARGES AGAINST JOHNSON

Washington, June 22—Articles published in the New York Age and The Chicago Defender, purporting to represent the endorsement of Communism by Dr. Modcai Johnson, president of Howard University, were the subject of congressional consideration Tuesday night and Wednesday.

My heart the patriotic expressions against communism made by our colleague from Illinois. He demonstrated his fitness as a leader of his colored race."

Chicago paper in which the headline stated Dr. Johnson had endorsed the soviet regime. Wednesday, Congressman DePriest arose to explain Dr. Johnson's position and called attention to the many times public men are misquoted or misinterpreted in the press. He expressed the conviction that Dr. Johnson is not a Communist and had read into the record a statement from the Howard president, published in the colored press a week ago, in which he bluntly said he was not a Communist.

While defending the Howard president, Mr. DePriest again took occasion to express his own opposition to the Communists and his belief that all American schools, whether for white or colored, should be observed for any evidences of Communist taint.

In response to the suggestion that the activities of Dr. Johnson be inquired into, the Illinois congressman volunteered to prepare a resolution requiring scrutiny of all the nation's educational institutions.

At several times during the roundtable discussion of the subject there were pointed colloquys between the Illinois representative and Congressman Blanton of Texas.

"Unfortunately, it is not only Howard university that is involved," stated Mr. Blanton. It is also some of the large white universities, and they ought to be cleaned up, and the American father should investigate and send his son only to institutions in the United States that do not teach Communism."

He was applauded, whereupon Mr. DePriest replied: "I am happy to say that this is one time the gentleman from Texas and I agree on something."

After laughter from the House, Blanton added a bit unctuously: "I, too, am gratified immensely that I can heartily endorse the patriotic American utterances which our colleague from Illinois has used so eloquently in denouncing un-American Communism." Praising Mr. DePriest again, he remarked: "I want to commend with all

HIGH POINT, N. C. ENTERPRISE

DEPENDING ON COLORED TO LAUGH OUT COMMUNISM

Julia Peterkin, Pulitzer award winner whose books have brought her recognition as one of the foremost interpreters of Negro life in America, laughs at talk of communists that the colored people in the south afford a fertile feed for the seeds of communism.

Here's Mrs. Peterkin's story of an incident:

"I went to a dinner, the other night, where all the guests but myself were communists. One of their number was departing the next day for the South, to organize cotton mills.

"And when we have the mills organized," he added, 'we will start in on the Negro'."

I laughed, and they asked me why. "You'll get nowhere organizing the Negro, I told them, because the Negro will suspect you. It will not be the white people who stop you, but the Negroes themselves. Leaving out the fringes, as it were, of the race, there remains a great and considerable body of Negro life that absorbs attempts at exploitation like a sponge.

"And what's more, the wall against which that organizer will stop will be a tangible one. It will be laughter. The speeches will be made, and perhaps, accepted with a straight face. Back home there will be a lot of thigh-slapping.

"One thing I know about the Negro race is that its future place will depend entirely on its future accomplishment. Sympathetic and intelligent help will hasten, perhaps enrich the accomplishment but whatever the future produces

will be produced from the inside."

Mrs. Peterkin's analysis of the Negro with respect to communistic tendencies shows an understanding such as would be expected from a gifted writer who has as a background a sympathetic interest in a race which has meant so much to the enrichment of her own life.